

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. I.

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NO. 22.

ANTI-SLAVERY BUGLE.

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From the Liberator.

RHODE-ISLAND A SLAVE MART.

Start you, reader, at it's announcement! Well you may; but read the following extract, and see its truth confirmed. It is taken from the Providence Journal of the 13th ult., where it appears in an advertisement signed "M. A. D'Wolf," as assignee of William H. D'Wolf,—how appropriate the name for such felonious bipeds!—

VALUABLE PROPERTY.

Will be sold at public auction, in front of the counting room of Mark A. D'Wolf, in Baiton, on Friday, the 14th day of November, at 12 o'clock, noon, for the benefit of creditors,

All the right, title and interest which William H. D'Wolf had, at the time of the making of his assignment, to the following described real and personal property, viz:

One undivided fourth part of a certain Coffee Plantation on the island of Cuba, known as the "Mount Hope Estate," situated about 20 miles south westerly from the city of Matanzas, and near the village of Madrigal, with one undivided fourth part of all the buildings, improvements, coffee-trees, NEGROES, (1) stock, tools and utensils belonging to said estate.

There is not our accusation proved! Is not Rhode Island a bona fide slave mart!—Who will say she is not! When our eye first rested on the above advertisement, it at once reverted to the title of the sheet that contained the outrageous, humanity-degrading notice, to see what Southern paper the Rhode Island slaveholder had chosen through which to disgrace our native State, and give publicity to his own infamy; when lo! "Providence Daily Journal" stared us in the face! We could scarcely believe the evidence of our own eyes; we almost thought some ocular illusion had deceived us. But no—we were not deceived—it was a "Northern print with Southern principles" that had the audacity (and to what servility too) that had a despicable print descend) thus to display in its columns, in this day of anti-slavery progress, an insulting advertisement for the sale, at public auction, at high noon, and on the soil of old Roger Williams, of political and religious liberty loving memory, HUMAN BEINGS! If we had any State pride left, it was abashed, if not annihilated at the discovery. Let the sheet that could thus scandalize itself and stigmatize its own State, hereafter bear the euphonious title of "Providence Journal and Slave Auction Advertiser."

Whether there were to be (in mercantile parlance) any "samples" of this "valuable property" in "chattel personal" on the auction stand, on this occasion, for the inspection of purchasers, the advertisement said not; neither is the name of the auctioneer announced. Probably no knight of the hammer can be found in Bristol, so lost to all sense of shame as (like this baby-stealing "Assignee") boldly to have his name publicly associated with so vile a transaction. We hope, for the credit of all the functionaries of this character in Bristol, that this slavemonger of an "Assignee" found it necessary to import one from Charleston or New Orleans, and to procure for him a special license for the occasion.

Look, too, at the audacity of this Rhode Island slaveholder in styling his slave plantation "Mount Hope," after the eminence bearing that name in Bristol, and famed of yore as the residence of the bold and daring King Philip, who (rude savage though he was) kept no human herds of slaves, disdaining alike to enslave others or to be himself a slave; and who there long and desperately contended for the liberty of which the rapacious and cruel old Puritan, in his pandering for annexation, would deprive him, and who at length fell a victim to his cause at the hand of Capt. Church, whose conjunction of arms and deeds would seem to have been ominous of the spirit and deeds of those organizations which at a later period have conspired to rob man of his rights, and trample his humanity in the dust.

What an outrageous inconsistency! A slave plantation called after Mount Hope, whose fugitives were once the shelter of the untamed red man in his freedom, and under whose shade he once dwelt, secure and happy! As well call "Ashland," "Hunker Hill," or "The Hermitage," "Tavern-py!" Rhode-Islanders! What think you of this outrage?—of Humanity being of red on the auction block on your own free (!) soil!

you, who are loud in your boasts of freedom, and of the deeds of your 'gallant' 'heroes' in her defence—who claim to have struck, on her blue waters, the first blow of the Revolution, and whose sons once felt the fires of freedom burn in every vein—who glory in having given birth to a GREEN and a PERRY to defend your rights, and repel the assaults of your foes—who exclaim, in exultation, while the motto on your Anchor, 'IN GOD WE HOPE,' still inspires your State pride, and denotes your confidence and trust in the Ruler of nations, (unless such a display of 'patriotism' and trust in Deity be a mockery)—

'Shall the land that WILLIAMS trod Deny her rights—forget her God?'

In view of such high pretensions, RHODE-ISLANDERS! are you not abashed, like yourself, at the perpetration of such a bold and audacious outrage on your soil! Or does the hum of your spindles and the clatter of your shuttles drown the cries of the slave, and render you deaf alike to the wails and the protestations and remonstrances of the little Spartan band of abolitionists, who have year after year, in warnings and entreaties, rebukes and condemnations, endeavored to kindle again in your breasts those fires of freedom that have been well nigh extinguished by the floods of sectarianism, which roar louder than your waterfalls!

Again we appeal to you, RHODE-ISLANDERS! whose State was so recently the theatre of a fierce struggle for 'equal rights' and constitutional liberty, that resulted in a civil war that came nigh drenching your soil in blood—is this a specimen of the 'law and order' that now reigns in your State! Or is it indicative of a state of things that the adverse party would establish in lieu of it, or as their highest conception of it! The death-like silence of both your parties, in regard to this infamous transaction, proves you both, as parties, alike recreant to principle and false to humanity.

But who is the man that has dared so audaciously to make our native State a slave mart, and himself a trader in 'the souls of men' on her soil! Let the genealogy of a notorious slave-trading and privateering family in his State, answer the question. Is he ambitious to perpetuate the unenviable notoriety of that family, in their war upon humanity! Or, should he ever aspire to a seat in the U. S. Senate, will he find it convenient, in silly, political subterfuge, like this illustrious gentleman, to protest that it was 'many, many years' since he was engaged in the traffic of human flesh, (as though time could wipe out that stain of infamy,) in order to strengthen his claims to election!—Mark Anthony, D'Wolf—that's his name!—Henceforth be the mark of a traitor to God and a foe to humanity upon him. Rome could boast of her Mark Anthony as Caesar's friend. Little Rhode should blush at hers as freedom's foe. The former would bury Caesar in tears—the latter would dance on Liberty's grave, and with wolfish scent and hyena ferocity, tear asunder the heart-strings of humanity.

Y.

From The True American.

VISIT TO CINCINNATI.—SIGHTS SEEN THERE.—PROSPERITY OF, AND THE CAUSE OF IT.—KENTUCKY.

I'll play the fool no longer. I have been stark blind when I thought you stark mad. I know not how you feel now; but I am aware whose eyes are just opened, and I look upon a new world.

I love Kentucky. There is not a spot in her, or about her, that I don't cling to with a woman's affection; and I was crazy enough—fool enough—to join in the hue and cry about you, because I thought you against Kentucky. Heaven forgive me; I know you will. You were wrong in many things, as I believe, but right at heart and right in aim, and I go for you now, as openly and fearlessly as I went against you before.

The Lexington mob first turned me. I hate despotism. See how men cringe before it. See how it dwarfs them. Not a press in old Kentucky, where men vote openly, and bear themselves bravely, that ventures to resist it. Shame! Shame! Even the Journal cries *peccati* and thinks this not the time for discussion. Why, where would these editors have been when Columbus in Spain saw, in vision, the new continent, and claimed the means from his Government to go and find it! Against him, as they would have been against every reformer from Luther to the present day. Not the time! Where my State's interests are concerned—where the interest of the people is at stake, now and now only is the time for action. Let who will higgie, and hesitate, and dodge, I will not. I am for Kentucky; the whole of Kentucky; for all her people—for the greatest good of the greatest number; and therefore, I am for law, the freedom of speech the liberty of the press, and for gradual emancipation.

Another thing has clinched me. Here I am, in Cincinnati. From my window I see the Mills of Kentucky; bold, lofty, and beautiful; out go to them; and nature only blooms—not man—the rich soil tells from its native growth what may come out of it; but it is united by human hands. And from them cast your eyes upon Ohio and what life what energy, what progress you behold! Barren hills topped and made rich; gleams of smiling with life; plains all astir with industry and prosperity; and yet few owning more than fifty acres apiece! Why this difference? I tell you I could not shut my eyes to the fact. Slavery is the cause. Out with the fact!

for it is so! That keeps Kentucky down.—But she shan't be kept down; she shan't lag behind; so let us join in aiding her of this cause, and in putting her in a position worthy her name and her pride.

I am in Broadway. My window opens south. I hear the hiss of steam, the clamor of machinery, and the eternal din of human industry. Clatter! clatter! hiss! hiss! Buzz! buzz! Tireless—ceaseless—they go on as if there were no rest here for machinery or man. And I have gone abroad and looked into shops, and furnaces, and manufactories, and mechanical establishments, and seen with my own eyes why Cincinnati—why Ohio—stands where they are—and why Louisville—why Kentucky—stands where they do. 'Tis labor. There is the secret. 'Tis VOLUNTARY LABOR THAT DOES IT ALL. That makes the difference. That sets Cincinnati away ahead of Louisville, and makes Ohio distance Kentucky. And shall we not see it! Shall we bite the nose off our faces, and cry 'we won't examine—we won't discuss—we won't do anything because a set of fanatics abroad roar against Slavery, or a set of fanatics at home roar for it!' I go for my own interest—I go for the interest of Kentucky—and I go, THEREFORE, AGAINST SLAVERY.

I went up, with a friend, to one of these Cincinnati factories. The owner of it is a man every inch of him. He looked tall—his face was blackened with soot and sweat; and his hands roughened with labor; but his large full eyes—his lofty brow—his strong frame—and his directness of speech—assured me, at once, who and what he was; and he has two hundred and fifty hands under his employ! But no matter about him—the self-made. Enter that room; you see a dozen or more workmen; they are all busy. But stop and speak to one of them; don't fear; speak; how ready and intelligent his answer; he is well-informed, and knows what to say; and when to say it. Go now into the room adjoining. It is darker, and there is harder work apparently. The men look blacker; they don't notice you, and you fear to disturb them. But there! one looks up—speak—How very intelligent he is; how clear his explanations. And note that half of these hands are married! What a little village this one establishment supports! I hear that near two thousand souls, a fourth of the population of Lexington, are dependent on this factory.

'Why can't we have such establishments in Kentucky?' I asked the proprietor. 'We have water power, and everything else necessary.'

'Whites and slaves won't work where there are slaves. Labor, to be effective and honorable, must be free.'

'But,' resumed I, 'we can work our slaves.'

'It won't do,' he rejoined. 'Manufacturing labor must be intelligent. Then you have to whip slaves to make them do their task—and when done, it is not well done. No safety, either. One bad slave, whether for revenge or out of laziness, may destroy in one night all your buildings. Free labor is the only paying labor—it is the only safe labor.'

I said no more; for I felt what he said to be true, every word of it. But never mind this conversation. I want to follow up these laborers—I want to see and know all about them—for they are the State. So I said to my friend, 'do you know where any of them live?' 'I do.' 'Well show me, and, if possible, let me go into their houses,' I continued. 'Nothing easier. Come on,' replied my friend, 'and I will make an appointment for you,' and so we entered the first room, and I was introduced to several of the workmen, and told what I wanted, and at once, I agreed to visit them. Well—I am there. And neatness, comfort, and abundance are to be seen all around me! They are well off; they are independent; they are happy.—For they are confided in at the manufactory and loved at home, and have enough and to spare. Say you I saw exceptions! Friends, Kentuckians, I visited four or five of the workmen's houses, and in all—aye, in ALL—there was every comfort man or woman could desire.

Nor did I stop here. Satisfied of the well doing and well-being of the laborers—I desired yet more to know what was their social position, and the prospects of their families and children. I said so to my friend. 'No difficulty,' replied he. And he takes down the names of children, and asks, 'Will you be at school to-morrow?' To-morrow is here, and at ten I am waited upon. Now for the Free Schools. We dash away, and soon arrive at the schoolhouse. Pause. For the building is a fine one, and has a neat garden in front—it is a temple dedicated to Freedom! Satisfied—delighted—with this outdoor gaze, we enter. 'There,' said my friend—'these are the girls we saw yesterday—and these boys.' They were examined. They read—were put to the black-board—recited, &c. The picture was complete. And it was a glorious one to gaze upon and to imitate.

Fathers in Cincinnati toil cheerfully, because it is honorable for them to make their living by the sweat of their brow; they are content, because their homes are made glad by warm and loving hearts; and they are happy, because their boys and girls are well educated, and are destined to take their station by the side, or before the richest and proudest in the land; and thus with small firms without the city, and small capital within, through voluntary labor, and industry, Cincinnati and Ohio are becoming great, intelligent, happy, and powerful.

Too cause! Too cause! I repeat it, friends!

—FREEDOM. Yes, Kentuckians, FREE LABOR AND NOTHING ELSE DOES IT ALL. I never saw it before. I did not understand it before. But here it is plain as the sun in the heavens! and if you look at it you can't help seeing it; the thickest film will fall from your eyes if you but gaze upon it. Do you own slaves? So do I; they are nearly my all.—But I say, let's get clear of them, and substitute in their stead voluntary labor. It is our only salvation. It would be better for me and my children—for you and your children—for the State. Don't you own any? Then in God's name work—work day and night—that you and yours may be, and do, and live like these free workmen of Cincinnati. Make your boys men by letting them know the blessings of an honest independent toil. Never mind your politicians! Never mind your editors! Never mind your lordly, brow-beating aristocrats! Never mind the cry about abolitionists! Do what your hearts tell you is right. Like me, shake off prejudices, and for the sake of Kentucky, that we all love, for the sake of our wives and children, dearer to us than life, let us resolve to make KENTUCKY FREE.

From the Indiana Freeman.

"BLEACHING."—AN ANECDOTE.

A Boston paper says:—'It is noticeable in this market, that Sherman's Lozenges are not so black as they were.'

Upon which the New Orleans Picayune remarks:—'And in this, that negro babies are not so black as they used to be.'

How does the State Sentinel, (which seems incapable of distinguishing the difference between an abolitionist and an amalgamationist,) account for this phenomenon!

The slaves at the South, owing to some cause, are getting 'bleached' with remarkable rapidity. Some of them are so very white that it is almost impossible to discover that they are 'negroes.' A late paper, for instance, contains the advertisement of Mr. P. Lee, of Mayville, Ky., offering a heavy reward for the apprehension of his slave Fanny, who is described as being 'the mother of four children, about 25 years old, as white as most white women.' Fanny's children are no darker than their mother. How came this woman and her offspring white! Not legitimately, I presume.

ed is positively true, in every particular, will serve to illustrate the necessity of preventing the democratic 'abolitionists,' of the South, from coloring their blacks white:

About a year ago, Mr. T., a Baptist clergyman, from a neighboring county, was travelling towards Greenfield, to attend a projected meeting. As he reached the National Road at Cumberland, he saw, some distance west, a gentleman travelling the same direction with himself. The day was chilly, and the roads intolerable, and Mr. T. thought it would greatly alleviate the tedium of the journey to have a sociable companion. Waiting for the gentleman to come up, he entered into conversation with him, and found him highly intelligent and agreeable. After travelling together, for some time, Mr. T. inquired what business had called his friend—for they had become quite intimate—to Indianapolis! He had been there to organize an African Baptist Church! 'Why,' exclaimed Mr. T. 'you must be greatly interested in the colored people to travel so far, in such unpleasant weather, to organize a church among them.'

'Perhaps,' replied his companion, 'you are not aware that I have some African blood in my veins.' He raised his hat, and Mr. T. saw that his hair curled slightly.

Here was a predicament! But Mr. T. concluded, as he had thus far received nothing but pleasure from the intercourse with his companion, he would suppress his prejudices and travel on with the black man. And as they were about separating he told the colored preacher that if he would come up to the meeting at Greenfield, he Mr. T. would endeavor to make arrangements to have the colored church admitted into the Indianapolis Association. They separated.

A few days after Mr. T., while preaching, saw the colored minister enter the meeting house, accompanied by Mr. M'Dougal of Indianapolis, and another gentleman.—After concluding his sermon, Mr. T. requested his former fellow traveller to close the meeting with prayer. Instead of complying he seemed confused, and said hastily, 'You must excuse me, sir: I beg you to excuse me.'

Mr. T. was somewhat surprised at this refusal; but as he left the pulpit his surprise grew into utter astonishment, as the people crowded around his colored friend shaking him by the hand, and exclaiming:

'How do you do, Governor?'

'How is your health, Governor?'

'Are you well, Governor?'

Mr. T. looked again, and the blood rushed to his face, as he discovered that he had mistaken His Excellency, James Whitcomb, Governor of Indiana, for the colored minister that he had met on the National Road a few days before!

This little story has a moral to it. It would be expedient for Gov. Whitcomb, before going near the Ohio river, to get out free papers. And furthermore, some efficient steps should be taken to prevent blacks from looking like white people, or vice versa.

All who have Anti-slavery memorials, to the State or National Legislatures, should send them in early in the Session.

From the Anti-Slavery Standard.

REVOLUTIONS.

What are Revolutions, and whence come they? They are changes in the policy or established usages of a people, which, though they come not without observation, are yet silent and unmarked in their earlier and more important processes. He was a wise man who said, 'We live in the midst of a Revolution and do not know it.' The race has been ever in a revolutionary state; though we note in the calendar only the last results.—Where freedom of thought and expression is permitted, the progress of revolution is more plain to the observing eye, and may be urged on with greater momentum. But it is always at work.

Hence our hope in the moral movement against Slavery. We look around us; and it seems as if its foundations were established forever. The system is guarded by the desperate ferocity with which the slave-owners maintain its integrity, and by the supineness and selfishness which prevent the funds set apart by Church and State, from molesting it. It is defended by commercial timidity, by clerical craft, by political knavery.—Its lines extend to the remotest frontiers of the land, and its impregnable citadel lies in the Constitution of the nation. Its assailants are exposed to cross fires from every side, and their numbers are from time to time diminished by treachery and desertion. Here it would seem as if there were an institution beyond the reach of reforming hands. Is it not idle to waste life and strength in attacking it! So has looked each onward movement of the race, until the time of its triumph. So insignificant and insufficient did it appear, in the first stages of its progress, to undisciplined eyes. Such has been the fate of the earlier champions, who have marshalled onward the successive revolutions which have changed the policy of nations and of the world. It moved the laughter of the courtiers of Elizabeth to see the starved demagogue and prim self-righteousness of man who chose to suffer persecution and want, rather than bear 'an ill-mannered man' said in the churches of the Reformed Establishment. But their grandsons found it no laughing matter at Naseby and Marston-Moor.—And the next sovereign but one to the lion-hearted Queen, sealed with his blood the Revolution those obscure fanatics had begun upon the scaffold at Whitehall. The sun-

legislatures of the American Colonies, have in themselves no intrinsic dignity, and they often seemed to contemporaries as factious and contemptible. But it was from the seed that was thus sown and fostered that the Tree of Liberty, we hear so much of, grew up in 1776, and it is to this, that such shelter as its branches have afforded, is due.—The sappers of the wits of Paris, a hundred years ago, and the blasts of ridicule which were breathed from them,

'How to overthrow a fool, and how to shake a throne!'

were not things to arouse the jealousy of the despotism of a thousand years. And yet before the century was over, they had laid throne and altar in undistinguishable ruins, and given a shock to the established state of things in Europe which will be felt to the end of time.

It was a glorious Revolution, imperfect as it was, by which Englishmen, through the long and painful struggles of more than forty years, ascertained their rights and recorded them in the Acts of Settlement of 1689. But the triumphs of that Revolution were due as much to the men who in the preceding century had renounced their livings, for conscience' sake, and led forth their flocks to foreign or to desert lands, as to those whose more fortunate hands crowned the work they had begun. They were as truly the martyrs of liberty whose blood followed the lash of the beadle as they were whipped at the cart-tail through the town, or stained the pillories where their ears were left as monuments of their fidelity, as were Hampden, or Vane, or Sidney, who ungrudgingly poured forth their lives in her cause, at Chalgrove-field or on Tower-Hill. It was a memorable Revolution which severed the tie that connected the thirteen colonies to the parent country; though its benefits have been so mournfully curtailed to us by the short-sighted selfishness of those who achieved it. But that Revolution began not with the battle of Lexington, or even with the spirit of resistance aroused by the Stamp Act. It began almost as soon as the first emigrants in Massachusetts made the old charter the pretence for an independent Government; and its progress may be traced through all the phases which opposition to the parent State assumed in different provinces. It was a great Revolution that tumbled in the dust the dynasty of the Bourbons, with all the accumulation of abuses that clustered around it. But it did not date from the assembling of the States-General in 1789; nor were the coarse and cruel hands that consummated it, those to which it was chiefly due. For many years before, the philosophers and encyclopedists had been preparing the way for the mighty change, and schooling men's minds to expect and to demand it.

On any one day previous to the successful issue of any of these revolutions, the existing state of things in either of these nations, seemed fixed as the foundations of the earth.—And yet the change came in due time. We look about us, and the great Institution of our land, incorporated as it is with almost every other institution, social, civil, and religious, stands up before us, with its battlements insulting the heavens, and its foundations going down to hell. Almost all the moral force,

and all the physical force of the nation are arrayed in its defence. What is the hope of its overthrow? At this is the everlasting change, which is the only constant thing in nature. The body politic, like the body physical, is a continual state of flux and reflux. Its particles are continually shifting. Birth and death are ever going on. The human mind is ever at work, and constantly modifying its opinions. Old things are passing away, and all things are becoming new. Each day performs its appointed work. The oppressor exalts his horn triumphantly to-day, but to-morrow where is he? In twenty years where will be the array of mighty men, in Church and State, in the Senate, and on the Bench, who now constitute the body-guard of Slavery? Where will be the pro-slavery masses that sustain them by their vicious public sentiment? They will have passed away, and their places will be filled by others. Those others may, indeed, be worse than those that went before them; but it is the business of Abolitionists to see to it that they, at least, shall not have the excuse of ignorance in their guilt. Therefore it is that they cry aloud, whether men will hear, or whether they will forbear. And they are already the fruits of their philosophy. It is but fifteen years since a single voice demanded the immediate deliverance of the slave. Now how many thousands, and hundreds of thousands, accept the doctrine which was then every where spoken against! And how is this? Many minds, indeed, have received the truth lovingly and candidly, and renounced their former error. But how great is the national change in the constitution of society in the course of that short time! At least, half the active men now on the stage, have grown up since that day, and are, in a great degree, free from the prejudices which their elders had inherited. It is true, but in a different sense from that in which it was uttered, that Slavery will be abolished by the "natural laws of population"; but it will be by the change effected in the white, and not in the black population; by the bleaching of the souls, and not of the bodies. Twenty years ago, who believed, in England, that Slavery would be abolished or Parliament reformed at the present time? And yet, it is now ten years since one, and fifteen since the other, was peacefully accomplished. Abolition, the continual urging of truth in the ears of the people, was the main instrument of these revolutions. Who can tell, if the American Abolitionists are but faithful to their mission, how few years may suffice to make the wrongs of the slave, and the servility and thralldom of the free, the theme of a half doubtful history?—

The Unconstitutionality of Slavery by Lyman Beecher, Boston, 1845.

This pamphlet, of 156 pages, we have read through very carefully, and although it is full of elaborate research, and able and plausible argument, yet it fails to convince us of its truth. We are satisfied that slavery exists in all the old thirteen States, where it now exists constitutionally. We have a phrase in the West, that is very coarse, but to the point—so far as the Constitution sanctions slavery, it is best frankly to "acknowledge the corn." Every argument which is merely specious, but really in the honest convictions of sensible men untrue, weakens the cause, however good. Surely, surely the great, the good, the just, the glorious cause of liberty and political equality of rights needs no meretricious aids! Words are intended to convey meaning; we know not how it may effect others, but for ourselves when we read the Constitution of the United States, we feel as surely as we read, that slavery is there alluded to, and allowed to the States then in being, and parties to the contract. The North reluctantly yet certainly became a joint actor in this crime against man. Let them now, while it is to-day, rise up in their power and wash their hands of this thing! Saying in a manly, open, and constitutional, republican mode, we will no longer give the lie to the Declaration of 1776—True American.

SLAVERY IN ILLINOIS.

TO THE EDITOR OF THE TRIBUNE.

Sir—You ask whether, by any locus poenae, this State has not, in the enlargement of the area of liberty, become a slave-holding State. In answer to your inquiry, I would say, that in Illinois, in addition to considering slavery an evil, its concentrated wisdom, in the shape of the Legislature, considers it criminal to be a slave. If a man happens to have a dark complexion, it is *prima facie* evidence that he is guilty of the crime; and as the celebrated Judge Brodhead's principle of construing the law and evidence obtains here, the man with the dark skin is considered guilty of the crime of being a slave, until he proves himself innocent. If, through ignorance, want of friends, or other causes, he fails of producing such proof, he of course is thrown into jail as a slave, to await the coming of his master—being, in the meantime, minutely described in a public advertisement. If no *honest owner* appears within 60 days to release him by paying expenses, a nominal reward, and *proving properly* by describing agreeably to the advertisement, then the pre-supposed criminal is sold, for the expenses of arrest and jail fees, to the master who will pay the required amount for his services the shortest length of time. If the man with the dark complexion, after paying the price thus set upon him by servitude, happens afterward to sojourn in some other County of this State than the one in which he was first arrested, and still remains unable to prove his innocence of the crime of being a slave; he is again submitted to the same process. In this way, in due course of time, it is very strange. If the said dark-complexioned man does not find an owner, even if he never had one before, and thus our Free State is relieved, from time to time, of the presence of such criminals. This is a great country!

The Colonization Herald publishes an article affirming in the most emphatic terms that the devil is an abolitionist! How our Colonization friends attained to a knowledge of this fact, whether from a personal intercourse with his Satanic majesty, or not, we are not informed; but taking the fact for granted, it

affords us some encouragement, for if the devil can be reformed into an abolitionist, there is some hope for—the Colonizationists. —Washington Patriot.

"SLAVEHOLDER'S RELIGION."

We give the following extracts from the "Slaveholder's Religion" a work by Samuel Brooke, which we have just received and have for sale at our boarding house on High St.

Listen to what the Rev. W. Mead, Bishop of Va. taught the slaves.

"Besides, when people die, we know of but two places they have to go to, and that is, heaven or hell; so that whoever misses the one, must go to the other. Now heaven is a place of great happiness, which God hath prepared for all that are good, where they shall enjoy rest from their labors, and a blessedness which shall never have an end.—And hell is a place of great torment and misery, where all wicked people will be shut up with the devil and other evil spirits, and be punished forever, because they will not serve God.—If, therefore, we would have our souls saved by Christ if we would escape hell and obtain heaven, we must set about doing what he requires of us, that is, to serve God.—Your own poor circumstances in this life ought to put you particularly upon this, and taking care of your souls; for you cannot have the pleasures and enjoyments of this life like rich free people, who have estates and money to lay out as they think fit. If others will run the hazard of their souls, they have a chance of getting wealth and power, of heaping up riches and enjoying all the ease, luxury and pleasure their hearts should long after. But you can have none of these things; so if you sell your souls for the sake of what poor matters you can get in this world, you have made a very foolish bargain indeed.—Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life; and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the devil; to become his slaves forever in hell, without any hope of ever getting free from it. If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own; they are at the disposal of those you belong to; but your precious souls are still your own; which nothing can take from you, if it be not your own fault. Consider well, then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have lost your all in the next. For your *idleness and wickedness* is generally found out, and your bodies suffer for it here; and what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter."

"Having thus shown you the chief duties you owe to your great Master in heaven, I now come to lay before you the duties you owe your masters and mistresses here upon earth. And for this you have one general rule that you ought always to carry in your minds, and that is, to do all service for them as if you did it for God himself. Poor creatures! you little consider, when you steal, and waste, and hurt any of their substance; when you are idle and neglectful of your masters' business; when you are telling them lies and deceiving them; or when you prove stubborn and sullen, and will not do the work you are set about without strife and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses, are faults done against God himself, who hath set your masters and mistresses over you in his own stead, and expects that you will do for them just as you would do for him. And pray do not think that I want to deceive you, when I tell you that your *masters and mistresses* are God's *overseers*; and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you repent of it, and strive to make amends by your *faithfulness and diligence for the time to come*; for God himself hath declared the same."

"All things whatsoever ye would that men should do unto you, do ye even so unto them; that is, do by all mankind just as you would desire they should do by you, if you were in their place and they in yours."

"Now to suit this rule to your particular circumstances; suppose you were masters and mistresses and had servants under you, would you not desire that your servants should do their business *faithfully and honestly*, as well when your back was turned as while you were looking over them? Would you not expect that they should take notice of what you said to them? That they should behave themselves with respect towards you and yours, and be as careful of everything belonging to you as you would be yourselves?—You are servants, do therefore, as you would wish to be done by, and you will be both good servants to your masters, and good servants to God, who requires this of you, and will reward you well for it, if you do it for the sake of conscience, in obedience to his commands."

"According to this construction of the golden rule a robber upon the highway could put a pistol to a traveler's breast and demand his purse; he could say, Sir, if you were a robber and in my place, and I was in yours, would you not desire that I should hand my purse over to you, *who therefore as you would wish to be done by*." If you were a slaveholder and were daily and hourly robbing human beings of all their earnings, of everything dear to humanity, would you not desire that your victims would submit to your outrages? You are slaves, therefore you must do as you would wish to be done by, and submit to these outrages. Devils would blush to justify the wrong they do by such bare-faced perversions as the above.

The following Dialogue is brief, but to the point.

As the slaves are prevented from learning to read, they are fit subjects to be duped with special preaching and oral instruction. Rev. Joshua Boucher, formerly a minister of the Methodist Episcopal Church, states that the slaves of the South are told that God made them black with the design that they should be slaves; and that, when travelling and preaching in the South, another preacher, belonging to the same church, related the following conversation, which took place between himself and a slave boy:

Minister. "Have you any religion?"
Boy. "No, sir."
Minister. "Don't you want religion?"
Boy. "No, sir."
Minister. "Don't you love God?"
Boy. "What! me love God, who made me with a black skin and white men to whip me?"

COMMUNICATIONS.

SOUTH-WESTERN A. S. SOCIETY

Pursuant to a call addressed to the Abolitionists of Southern Ohio and Eastern Indiana, who were favorable to the formation of an Anti-Slavery Society, auxiliary to the American, a Convention was held in Cincinnati on the 18th of November.

The meeting was organized by appointing Hiram S. Gilmore, Chairman, and Thomas Wickesham, Secretary. The object of the meeting was stated by Samuel Brooke, who was followed in some remarks by Stephen S. Foster and Abby Kelley. On motion, Samuel Brooke, Abraham Allen, and Mary Donaldson were appointed a committee to prepare a Constitution for the consideration of the meeting.

A Constitution was reported, and adopted, and officers chosen.

The following resolutions were offered by Samuel Brooke, taken up, discussed one by one, and adopted; the Society adjourning from day to day until the 20th, when it adjourned without date.

Resolved, That as the Constitution of the United States requires that the fugitive slave shall be given up to his pursuing master—that the military and naval power of the nation shall be employed to suppress slave insurrections—that the Federal Government shall protect the slave States against foreign invasion, even though the invader should bear in his hands the boon of freedom to the slave—that slave claimants shall be allowed a representation, for their slaves in the National Legislature equal to three-fifths of the same number of free persons; to fulfill these stipulations is to involve us in the guilt of slaveholding; of *swearing in person, or appointing another to swear on our agent to fulfill them, at the same time not intending to do it, is to swear falsely, therefore*

Resolved, That we cannot take an office or appoint another, by voting for him, to take an office under the Constitution requiring an oath to support that instrument, without involving ourselves either in the crime of slaveholding or of perjury, or of both combined.

Resolved, That the Churches, to a great extent, form and control public sentiment, and that those which embrace slave claimants, and the legalizers of slavery among their number, form that public sentiment which is embodied in the laws of the land; and that we cannot hope for better laws, or a better government, until these Churches become anti-slavery, or the influence exercised upon the minds of the people by them is broken or destroyed, therefore

Resolved, That those persons claiming to be Abolitionists, and maintaining connection with slaveholding Churches are responsible for the influence exerted by those bodies, and that such persons by remaining in slaveholding Churches, and recognizing them as Christian, stand in a position which gives an influence for evil to those bodies which they could obtain from no other source, and possess under no other circumstances, hence they stand more in the way of emancipation than the slaveholders, or the man who makes no profession of Abolitionism; therefore

Resolved, That the only true and consistent position for Abolitionists to occupy, and the only one in which we can be free from guilt, is to sever our connection with the oppressor both in Church and in State, and occupy the ground, and the ground only, of "No union with Slaveholders."

The foregoing is but a meagre sketch of the proceedings of the Convention referred to.—The official record which was designed furnishing you, was in a valise of S. S. Foster's which was lost or stolen between Wheeling and Lloydsville, so you and your readers must be content with what I have here given.

S. BROOKE.

FRIENDS EDITORS—In your paper of the 12th inst. are two articles from the pen of my friend James Barnaby, Jr., containing his renunciation of the Society of Friends, which, addressed to me in connection with others, as it is, I deem it my duty to notice.

These communications are accompanied by an editorial sanction, by which it is evident that any thing of a contrary character, which may be admitted into your free paper, comes in contact, not only with the views of an able correspondent, but is destined to endure the hot ordeal of a double-pinioned editorial force.

Were it impossible for honest men to err, there would be no necessity for questioning the correctness of the views of James Barnaby. I have full confidence in his purity of motive in all he has said, and however sharp a conflict of words may be elicited by the publication of our diverse opinions upon the

important topic he has introduced, I shall be slow to doubt his integrity and honesty of purpose.

Friend Barnaby advises the friends of truth, connected with church organizations, to look about them, for they are, says he, in nearly every instance, so far as this connection is concerned, the supporters of slavery—the enemies of the slave. He makes some exceptions to the general charge of the corruption of all churches, but the inference is, that the societies of Friends do not constitute any of those exceptions. It is also to be inferred that he is not opposed to organizations as such, nor in favor of coming out, except from corrupt bodies, and those who retain members who act immorally. He is a believer in organizations or associations for the promotion of righteous objects, and doubtless for those of secular gain also, but believes it the duty of a friend of truth to abandon them when he conceives an act which they do, to be wrong. If I understand him, it is on the principle that each individual member of such an association is necessarily implicated in the guilt of every wrong act committed by the body, or by a fellow member, unless expelled for it, that he bases this doctrine. When friend Barnaby shall have convinced me of the tenability of that position, he will shortly have an accession of at least one member to his new 'Come out' society. I should however, in maintaining that doctrine, be under the unpleasant necessity of abiding but a short time with him. With a manifesto in my hand against the Anti-Slavery and Temperance Societies, in which he and I have been wont to labor side by side, I should be obliged to say to him that "dearest friends, alas, must part." The former fellowship slaveholders as fit emblems of their cause.

For those are not, who feed or drive, But those who on the booty thrive.

The latter are calling into requisition measures sustained by violence in prosecuting the retailers of ardent spirits. I should go further and discard all associations on the ground that no two or more individuals differently organized, and surrounded by different circumstances, as men generally are, can be found to unite on all questions involving moral duty, and cannot, consequently, unite without incurring the guilt of each other's errors.

The counterpart to the objector in the come out school, to keep out of the organizations for fear of "contamination," is the bigoted sectarian preaching against the "institutions" "eating with publicans and sinners," &c. If there be any palliation (save the want of light) for either, it appears to me the sectarian has it; for, bad as our churches are, the mass of wickedness is still without their pale, or no history is to be credited.

The principal charges brought against the society of Friends by J. B., are that they retain members who are actively supporting a slaveholding, war making, piratical government, and who uphold slavery by voting for slaveholders. The members of the temperance and anti-slavery societies, with which friend Barnaby acts and acknowledges good fellowship, do all these to a greater extent than do the society of Friends anywhere.—The former support government by attending political meetings, uniting with political parties, publishing political papers, voting for officers and holding office, by training with military companies, and in innumerable ways render efficient support to the war as well as to the civil department. The anti-slavery organization professes to raise a higher standard against slavery than that of the society of Friends. Its motto is, "no union with slaveholders," and it professes to withdraw all support from the institution, and even to refuse fellowship with those who do not do the same. Their profession, I say, on this subject is higher than that of Friends, yet without a word of rebuke, the anti-slavery society tolerates and even justifies its members in rendering the most efficient support which it is possible to conceive can be given to that system which it is their only purpose, professedly, to endeavor to pull down, which is not true of the society from which my friend has seceded. All the votes which were ever cast for slaveholders—all the pro-slavery paragraphs which have ever disgraced the columns of political newspapers, and all the ecclesiastical acts, bolstering up this gross system of iniquity, will not, when combined, compare, as slavery sustaining causes, with the hiring of the slaveholder to extort the labor from his bondman by holding before him the glittering pelf—by purchasing his booty as fast as he can plunder it from the slave. Truly must friend Barnaby say in relation to this subject, "the friends of humanity have been sacrificing principle . . . long enough—have long enough been engaged in building up with one hand the evils, which, with the other they have been laboring to overthrow."

Hence according to his own position, the very society of which he is an active member is to all intents and purposes "the supporter of slavery;" and he must have those to read

after him of better discernment than I possess, if he can show, to their satisfaction, why his comeout doctrine will not apply to anti-slavery societies, between whose profession and practice there is so glaring a discrepancy.

Friend J. B. is known to entertain a decided antipathy to a hireling priesthood, which by the way, may, together with his anti-slavery, temperance and peace principles, be ascribed to the influences exerted over him in times past by the society he has now disowned, and which, in the language of Abby Kelley, or one of her adjudicators, "is the corner stone" of all these reforms. He has therefore "disowned" the only society perhaps in existence, which occupies his own ground upon the subject of abridging ministry; while those with whom he seems content to act, and who as I have already shown, trample under foot nearly every other principle which lies near his heart, and hold in "loving fellowship" the "blackcoated priesthood."

I hope for the sake of giving his friends some clue to the mode of reasoning by which he seems to be able to reconcile in his own mind some apparent incongruities, he will be pleased to answer, through the Bugle, the following interrogatories.

1st. Is associated action more effectual than single handed effort for the advancement of any moral, religious or temporal enterprise?
2nd. Is it our duty to use the most effectual means for accomplishing any good object?
3d. Are there not other evils than intemperance and slavery in society, which it would be right to use our best endeavors to remove?

4th. Since the withdrawal of J. Barnaby from Friends, has he been connected with any association in which it would be in order to agitate all questions of moral reform; and did he, while a member of the first, attempt to effect that, the omission of which constitutes in his estimation their guilt?

5th. If a portion of the members of a society, formed for a good purpose, forsake the object of their organization, are all the other members of such society necessarily implicated in the guilt of such dereliction from duty on the part of the rest?

6th. Would the fact of a practical slaveholder joining and acting with an Anti-Slavery Society, under the false pretence of being a friend to liberty, make it the duty of the true members to withdraw therefrom?

7th. Would it be wrong to associate with a horse thief, so far as it might be necessary to set with him in pulling a sheep out of the mire, or doing any other good act?

8th. Would slavery continue to exist were all persons to refuse purchasing their products?
9th. Does the Ohio A. S. Society hold in good fellowship those who participate with "the land pirate" in his booty, by purchasing and trafficking in and consuming such products?

10th. Would our refusal to purchase of the slaveholder his corn, sugar, rice, cotton and hemp, or our refusal to give him our votes, most certainly destroy his inducement to hold slaves?

11th. Is it the duty of one member of a family to dissolve his or her connection with it on discovering that the rest are supporting slavery or war?

12th. Does the Society of Friends require any of its members to violate any principle of moral right?

B. B. DAVIS.

ANTI-SLAVERY BUGLE.

SALEM, DECEMBER, 10, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, awakes them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

A review of the position assumed by James Barnaby in our last reference to Comeouterism appears in our columns to-day, from the pen of B. B. Davis. Present appearances give promise of an interesting discussion between them on this subject, and as it is one of deep and vital interest, we bespeak for it the particular attention of our readers.

CHRISTMAS.

Before the issue of our next paper, Christmas will have come and gone. Would that the song of the heavenly choir which more than eighteen hundred years ago was heard by the Judean shepherds as they watched their flocks by night, was the song of earth's children now; then indeed would white-robed peace dwell upon earth, and good would prevail among men. But it is not so. The world is filled with discord, brother is arrayed against brother, the stronger prey upon the weaker, and earth is one vast theatre where man's unholy passions stalk fearfully abroad. Yet thanks to the power of Truth, there is now and then heard the low, soft gush of

music that fills the listening spirit like a half forgotten dream, or comes to it like a once familiar, but now scarcely remembered tune.

We would have men cherish all associations which tend to call back the Memory of their spirits' home—the presence of their Father God—and make them again as little children, fit for the kingdom of heaven. If such associations are connected in your minds with the Christmas festival, if remembrances of the True and Beautiful cluster around it, then say we, *Blessings be upon your Christmas!*

It matters not whether Mary gave birth to Jesus upon that or some other day—authorities differ in relation to this point—but if the day calls more vividly to your mind the great principles of the brotherhood of man, if because of its presence you feel more desirous to join with the angelic choir in singing its glorious song, then say we, *Blessings be upon your Christmas!*

If it speaks to you of One who sacrificed his life that men might learn to know and to enjoy the liberty wherewith the Truth makes free, if it speaks to you of the fortitude with which the martyred Jesus endured his sufferings, of his meekness under persecution, and of the spirit of forgiveness with which in the hour of his extremest agony he prayed for his murderers; and if it teaches you to follow his example, and to do the will of your heavenly Father, then say we *Blessings be upon your Christmas!*

If its recurrence brings to your mind the doctrine that he taught, the principles he inculcated, and the truths to which he testified with his life; if by its name and presence it calls forth your sympathies for all who wear the human form, leading you to rejoice with those that do rejoice, and mourn with those that mourn, then say we, *Blessings be upon your Christmas!*

If its influence prompts you to speak words of kindness to the lonely captive in his cell, to pity the pining bondman and strive for his deliverance, to bind up the wounds of the broken-hearted, and plant roses in the mourners' path, then say we, *Blessings be upon your Christmas!*

If it teaches you greater reverence for the divine nature of man, and while deploping your horror of bloodshed and hatred of oppression, it strengthens your love for all which is pure and excellent, then say we, *Blessings be upon your Christmas!*

OHIO BLACK LAWS.

Governor BARTLEY in his message recommends the repeal of these laws, and on the 2nd of December, the subject was introduced into the Legislature by a committee from Cuyahoga county, and by a memorial from the Orthodox Yearly Meeting of Friends recently held at Mount Pleasant, the same that dragged out Abby Kelley for daring to speak against practices ten times as black as the Black Laws which they petition to have repealed.

As the session advances, other petitions of a similar character will be presented, and as the Whigs have the majority in both Houses, we suspect it will be rather amusing to watch the shifts to which they will resort, on the one hand, to sustain the character which they claim of being the only true Liberty party, and on the other, to avoid doing aught that might injure their reputation in the estimation of slaveholders and their abettors. It will require considerable dexterity to seem to play both true and false at the same time, and in the effort we anticipate some rich developments of party management.

*By some strange oversight, at least one-third of this piece was omitted in our edition of last week, for which it was written. We give it this week, so that our readers will no longer wonder what we designed to say.

MT. UNION AND FAIRMOUNT.

Our meetings at these places were well attended, animated and quite satisfactory. Their interest was much enhanced by the remarks, questions and suggestions that were thrown in from time to time by the men and women composing the audience. At Fairmount we occupied the Friend's Meeting House, on Saturday afternoon, and Sunday morning, that society being sufficiently anti-slavery to give up its meeting, for the accommodation of ours. This we think savors very strongly of the right spirit. At Mt. Union we occupied a cabinet maker's shop, which was much crowded at both sessions. Heaven bless the cabinet makers, carpenters and other mechanics who open their shops for a discussion of the rights of man. If we would find humanity and true sympathy for the oppressed, let us always seek it in these places rather than in the more convenient and comfortable edifices of those who have wealth and power, and the form of godliness. It is due to the Baptist church of that place, however, to state that their house is open to anti-slavery—we did not occupy it because it was too small for our purpose. The Methodists were not asked for their's, but we were told

that it would have been refused. That church is still in loving fellowship with the great Methodist Episcopal, that monster of abominations. But notwithstanding there are many, very many who are yet in the mire and gutter of slavery, yet we concluded upon the whole, that the mass of the people were rather better than their neighbors. The Baptist church and the Friends' meeting occupy a somewhat different position from most of churches. The former excludes slaveholders from its pulpit and communion, and although it still holds fellowship with those who admit the slaveholder and his abettor, yet we were assured that if these churches did not speedily adopt its position they should withdraw and hold no further connection. We give due credit for the good intentions, but a revival minister once said the road to hell is paved with good resolutions; we sincerely hope and trust however that the resolution of this church will not pave that path, but that they will carry it out, and cut loose from the accursed system of slavery. Another fact worthy of consideration—we were told that only one member of that church voted at the last election; had the election been one of more importance, we fear it would not have been thus. Knowing that they frequently had public discussions in their little village, we suggested that they discuss the Disunion question—the reply was, we can get no one who approves of voting under the U. S. Constitution to oppose us.

If the true state of the Baptist church was represented to us, and doubtless the statement is correct, inasmuch as it was made in public by one of its members, and no exceptions taken to it, we should think the members of that society could not be very much benefited by the labors of their present pastor, being themselves very much in advance of him, as he defends voting, and is attached to a party which supports the blood stained Constitution, and the government based thereon with all its machinery of torture; and furthermore he defends the practice of communing with those who do commune with slaveholders. We mentioned these facts but they did not seem to feel responsible for his position; said he was not a member of their church, nor under their control.

At Friends' meeting, Fairmount, we found matters in a somewhat similar condition. Two of its members voted last fall, and a part of the society are making an effort to sever their connection with the Monthly Meeting of which they form a part. If this is done they will of course be an independent body, free from the Quarterly and Yearly Meetings.

Upon the whole we thought these churches, (although not free by any means of slavery,) in a better and more hopeful condition than most others of the same denominations.

☞The Mass. Spy says "Powers, the Sculptor, was born in Vermont, reared in poverty, and removed at an early age to Ohio."

This reminds us of a certain man of whom it was said, "He was father to the system of internal improvements, and brother to the Duke of York."

PLAGIARISM.

The *Wellsville Patriot* contains an original article on slander, from the pen and scissors of a correspondent who signs himself, "The Man in the Moon," which we might perhaps publish, were it not that a considerable portion of it appeared in the editorial columns of the *Bugle* not many weeks since.

NEW YORK.

The *Washington Patriot* informs us that the vote given for Liberty party in N. Y., this year numbers 15,613, while last year it was 15,812, a loss of only 119. We very much desire to know how the official returns of the Liberty party vote of this year in Ohio will compare with that cast for Birney and King in the election of '44. Will some one who can do so, give us the aggregate vote for each, and also the number polled this year?

THE LAST HOPE OF DEMOCRACY.—The *Colored Citizen* of Cincinnati seems very much in the mist in relation to the principles of the non voters, and the character of the American Union. We were ashamed to hear one of those who have been so crushed beneath the tyrannical power of that engine of oppression, laud it as an instrument of good, a rock of salvation upon which alone can be planted the standard of Democracy. Hear what it says:

"We are unwilling that the principles of true Democracy shall fall to rise no more, for in the event of this Union being dissolved, we may give up all hope, and settle down with the conviction that man 'is not capable of self government.'"

☞We owe an apology to our friend M. B. of Berlin Centre, for the non-appearance of his communication. Until we were ready to make up, we were under the impression his article was in type.

☞We are informed by a correspondent that friend Griffith's questions will be answered next week.

☞Wm. Corwin is hereby informed that we have as many of that kind of books with which he proposes to supply us, as we shall need at present.

LEGISLATIVE PROCEEDINGS.

TWENTY-NINTH CONGRESS.

The following report of the proceedings of this body in relation to the question of slavery and Texas, we clip from the *Baltimore Saturday Visitor*.

SENATE, DECEMBER 10th.

A message was received from the President, transmitting the Constitution of Texas and other documents relating thereto.

DECEMBER, 10th.

Mr. Seiver introduced a bill for the admission of Texas. It was twice read and referred to the Judiciary committee.

HOUSE, DECEMBER, 9th.

Mr. Adams presented a petition from New York against the admission of Texas or any other Slave State into the Union. He moved a reference to a select committee, consisting of one member from each State.

Mr. Houston moved to refer it to the committee on Territories, which motion having precedence, prevailed.

Mr. Adams presented several other petitions of a similar character, which were referred to the same committee.

DECEMBER, 10th.

Mr. Douglass from the committee on Territories, asked leave to report a joint resolution for the admission of Texas into the Union.

The joint resolution was then twice read and made the special order of the day for Tuesday next.

A petition against the admission of Texas was laid on the table by a vote of 115 to 75. This was a test vote.

The Speaker announced the reception of Petitions to be the order of the day. Mr. Adams having procured a correction of the journal, then presented a remonstrance against the annexation of Texas as a Slave State. He moved the reference to a Select Committee of one member from each State of the Union. Mr. Boyd moved to lay the memorial upon the table, and the House sustained the motion. Mr. Adams remarked, that as the House were determined to hurry through the measure of annexation regardless of any remonstrances against it, he should hereafter content himself with presenting the memorials forwarded to him and submit to what seemed to be the determined action of the House. The Speaker said that unless otherwise ordered by the House, he should order the Clerk to lay the memorials upon the table. Mr. Adams then went on to present a great number of memorials remonstrating against the annexation of Texas, all of which were laid upon the table.

Mr. Rockwell, of Massachusetts presented numerous remonstrances against annexation and took occasion to say that as a member of the Committee on Territories, he had not agreed to the Bill reported. He wished that the Bill for the admission of Texas had been referred to the Committee of the Whole, where it would have been open to debate and amendment. The members of Mass. Cong. Vt. and R. I. all presented remonstrances against annexation. All were laid upon the table.

Memorials were presented remonstrating against allowing persons to occupy seats in the Senate or House, from a foreign country. Mr. GIDDINGS presented remonstrances against annexation. Mr. KENNEDY of Ia. moved to lay them under the table. Mr. G. also presented memorials from the Society of Friends of Ohio, against Slavery in D. C. laid upon the table.

For the Anti-Slavery Bugle.

OHIO LEGISLATURE.

The correspondence in relation to the Parkersburg outrage was laid before the House, Dec 5th and 5000 extra copies ordered to be printed in English, and 1500 in German, in which the Senate concurred.

In the SENATE, various petitions were presented; among others, some for the repeal of the Black Laws, which were referred to a Committee consisting of Messrs. Eckley, Hart and Coddling. A bill was introduced by Mr. Newman for the abolition of capital punishment.

December 6th.—Mr. Randall of the House, presented a petition for a law to authorize voters to vote for, or against a Convention to amend the Constitution. Petitions were also presented for the repeal of the Black Laws, which were referred to the Committee on that subject; and for an alteration of the License laws, making it necessary for the applicant to procure the certificate of a majority of the legal voters of his town, that he is a man of good moral character &c., &c. This was referred to a Committee consisting of Messrs. Tipton, Swartz and Wright.

In the SENATE, petitions were presented for the erection of new counties &c., &c., and one from 51 citizens of Columbiana and Carroll counties asking for the abolition of capital punishment, which was laid upon the table.

December 8th. Numerous petitions were presented in the SENATE. Among others, one from sundry citizens of Geauga Co., for the repeal of the Black Laws, which was referred to the Committee on that matter.

In the HOUSE, several bills were read a second time, among them, one in reference to a Convention to amend the State Constitution. A number of petitions were presented; some for the repeal of the Black Laws, others in reference to the License system, both of these were handed to the appropriate Committees.

December 9. The SENATE was engaged in a Committee of the Whole, and proceeded to a consideration of those Bills which were made the order of the day, having previously

ly taken up some matters which would probably interest our readers but little.

Several Bills were reported in the House, among them one of which we find the following notice in the reports of the Ohio State Journal:

"House bill No. 2, further to protect personal liberty, (prohibiting Sheriffs, Constables, and other officers of State, from arresting or imprisoning any person or persons claimed as fugitive slaves, &c.,) being before the committee."

Mr. Plinn moved to strike out all after the enacting clause.

Mr. Moulton hoped the bill would be allowed to take its course. Similar laws existed in Vermont, Massachusetts and New York. The merits of the question involved, would come up legitimately, in the regular course. He hoped gentlemen would not seek to stifle discussion on the question.

The motion of Mr. Plinn was carried without division."

December 10th. Petitions were presented in the SENATE for the erection of new counties, and one from Medina Co., for the repeal of the Black Laws, which was referred to the appropriate committee, as was also a communication from L. A. Hine on the subject of Education and School Laws. Reports of Standing and Special Committees were read, which contain but little of interest in their present state.

In the HOUSE, a number of Bills were read, and petitions from Trumbull and Columbiana counties for the repeal of the Black Laws, and one from the last named county asking for the passage of resolutions protesting against the annexation of Texas as a Slave State, which were referred to appropriate committees. Mr. Moulton gave notice of a Bill to abolish capital punishment.

December 11th. In the SENATE petitions were presented asking for a radical change in the Constitution of Ohio—for rendering Clergymen ineligible to elective civil offices, and for the erection of new counties. Reports of committees received, and several Bills considered.

In the HOUSE several Bills were read some a second, and others a third time. Petitions for the taxing of dogs; for, and against the erection of new counties; and for various other matters, were read and referred. A memorial from Summit county asking for the repeal of the Black Laws was referred to the select committee. Several committees reported. A message was received from the Senate in relation to taxation, which was referred to the Committee on Finance.

December 12th. The Senate was mainly occupied in discussing a resolution in relation to the law regulating judgments and executions, which now permits personal property to be sold by civil officers at any sacrifice, but prohibits the selling of real estate for less than two-thirds its appraised value, and which resolution recommended that they should be brought under the same regulation; and that Sheriffs and other officers be authorized to sell both real estate and personal property at one half the value fixed by appraisement.

In the HOUSE, a communication was received from the commissioners appointed to examine the books, &c., of the late Board of Public Works. Mr. Moulton introduced a bill to abolish capital punishment, as he had given notice he should do.

December 13th.—Petitions were presented in the SENATE, asking for the erection of new counties—one from the citizens of Medina county, asking permission for the citizens of each township to vote for or against licensing turnpikes—one for the passage of a law for the promotion of agriculture; all of which were read and referred to the proper committees. Bills to establish roads, and Bills of incorporation were read and some of them passed, though hardly demanding a special notice here.

In the HOUSE, a memorial was presented from H. Blackman of the Mormon faith, asking the action of the House on the subject of their treatment in Illinois: laid on the table—one from Richland county in relation to the License laws was also read and referred. Mr. Moulton, from the Committee on Retrenchment, reported a Bill allowing to the members of each House \$3 per day for a session of 75 days. If the Assembly continues in session beyond that time, the members to work for half price; \$3 is to be paid them for every 25 miles they travel to and from the Capitol. It proposes increasing the Governor's salary to \$1500 per annum, Secretary of State \$800, &c., &c. Report was referred to the Committee on Fees of Public Officers.

GENERAL ITEMS.

From the N. Y. Tribune.

FIFTEEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE CAMBRIA.

The steamship CAMBRIA arrived at Boston on Friday morning, the 5th, bringing advices from Liverpool to the 19th and London to the 18th of November.

The political news is of very little importance.

Cotton remains about the same as at our previous advices, and the Grain Market has been well sustained, but we do not gather that flour or grain have actually advanced.

It is understood that the British Cabinet has determined not to open the ports of that country for the free admission of grain at present.

The failure of the potato crop in Ireland continues to create a sensation among statesmen as well as the poor.

The Railway Speculations had very generally subsided, and as the frauds and machinery of the operators in fictitious stocks are more fully developed, it appears that the amount of money actually diverted from the usual channels of trade is extremely small.—This circumstance has, to some extent, tended to quiet the money market.

The American Provision trade does not present much activity.

American Wool appears to command much attention.

Trade in the Manufacturing Districts is represented as comparatively prostrated.

ENGLAND.—The great topic among all classes is the repeal of the corn laws and open ports.

FRANCE.—Marshal Soult, Minister of War, has resigned.

GERMANY.—The King refused to sanction a society established for rendering assistance to the working classes.

RUSSIA.—The Emperor, with his wife and daughter, were in Italy on the 4th ult.

IRELAND.—A Committee appointed at a public meeting in Dublin passed a series of resolutions.

1. That sufficient evidence of the immense famine exists to render it necessary for the government to take immediate steps to provide food for the people.

2. That the best mode of distributing such food will be by the encouragement of public works of national and local utility.

3. That the Lord Lieutenant be called upon to open the ports for the reception of all articles suited for human food.

4. That the Lord Lieutenant be also called upon to take measures to prevent the exportation of corn from Ireland.

5. That the Lord Lieutenant be called upon to take measures for the establishment of public granaries, in convenient situations, into which the grain shall be received and receipts given for the same at the current price; and that in the event of famine being averted from this country, the owners of grain so stored shall be permitted to dispose of it at any higher price than it may be possible to realize in other markets.

6. That the propriety of stopping the distillation of spirits from grain be submitted to the consideration of Government.

7. That the Lord Lieutenant be requested to take measures for raising at least a million in aid of the purposes recommended; and that the payment of the interest and principal be secured upon the receipts of the Commissioners of Woods and Forests in Ireland.

IMPORTANT.—The Journal of Commerce says that the report that Mr. Packenham is recalled, is confirmed. It learns from various sources that the rejection by that Minister of the 49th degree of north latitude, as the boundary line of Oregon, so far from having been in accordance with positive instructions, is deemed by the British Government a false statement, and he is therefore to be recalled.—*Cin. Herald.*

MEXICO.—By a recent arrival from Vera Cruz, the intelligence is brought that the Mexican Government has agreed to open negotiations with our Government, for an adjustment of all the questions of difference between them.—*Cin. Herald.*

Telegraph Speed.—D. B. French, Esq., Clerk of the House of Representatives at Washington, sent an order to Baltimore by telegraph a few days since, for 300 sets of engravings for Captain Fremont's report, and received a satisfactory answer from Messrs. Weber & Co., in the short space of thirteen minutes. Distance about thirty miles.

The Emperor of China has issued an edict in which he says he does not wish to exclude the Christian religion from his dominions, but means to punish with rigor those who make that religion a cloak under which crimes are committed. He does not prohibit the building of Christian churches at any of the five ports open to traders, but cautions Christians against introducing their vices among his people.

Wire Fences are now made and highly approved in Scotland. Five wires are used, with oak posts, costing only about 124 cents per yard. The top wire is No. 8, and the others No. 5. This fence is said to be cheaper than one of boards, or of posts and rails.

Van Stenburgh and O'Conner.—The Delaware Express says that when the news of the commutation of their sentence was communicated to them by the officer in charge, Van Stenburgh and O'Conner danced about the room in which they were confined like a couple of madmen.

THE SCOTCH FREE CHURCH IN 1816.—The Toronto Banner, the organ of the Scotch Free Church in Canada, says: "We will venture to prophesy that the year '46 will witness a strong remonstrance, sent across from the Free Church to the 'Old School supporters of slavery.'"

POTATOES.—The potato-rot is reported to be almost universal in Canada. The crop in Nova Scotia and New Brunswick has suffered almost as severely. In the States generally the disease has not prevailed to any great extent.

TEXAS.—The Washington Union of yesterday says:

Mr. Darnell has arrived in Washington, from Texas, as a special messenger, charged by President Jones with the duty of bringing a copy of the Constitution of the new State, accepted by a large majority of her people—a correspondent informs us, in proportion of at least 21 to 1.

RECEIPTS FOR THE "BUGLE"

FROM DECEMBER 4th TO THE 18th:

Wm. B. Irish, New Lisbon, \$3.
Joseph Bailey, Salem, Elijah Whigory, New Garden, David Taylor, Damascusville, Joseph Ellyson, Goshen, B. P. Cummings, David Bates, Unionville, Comly Tomlinson, Mt. Pleasant, Isaiah B. Brook, Goshen, Jane McNeely, Green, Rebecca Shrive, Richmond, S. Cadwallader, Warren, Geo. Heberling, Thomas Lewis, Short Creek, Norman Cutter, St. Louis, Mo., Barely Broomhall, Somerset, S. Barnaby, E. Borton, Mt. Union, J. Wathy, Augusta, Rachael Thomas, Ken, W. P. Hazer, Raranna, S. Howell, Painesville, each \$1.50.
Euse Adamson, Middletown, W. R. Lukens, Short Creek each \$1.
John Watson, Mt. Union, James Carter, Mt. Pleasant, each 75 cts.
Jane Eversen, Pottersville, Samuel Ware, Goshen, E. Wheeler Jr. Short Creek, Dr. J. O. Afflick, Somerton, each 50 cts.
Elizabeth Robinson, Mt. Pleasant, on account of pledge \$1.
Donation from two young girls at Painesville 50 cts.

POETRY.
GIVE US OUR DAILY BREAD.

The following lines descriptive of fact, were sent to the children of the Sunday School at St. Thomas' Church in this city, by Dr. Hawkes, the Rector.—N. Y. Mirror.

I knew a widow, very poor,
Who four small children had;
The oldest was but six years old—
A gentle, modest lad.

And very hard this widow toiled
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor she would leave her home—
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long, I reached their cheerless home;
'Twas scorching by every breeze:
When going in, the eldest child
I saw upon his knees.

I paused and listened to the boy—
He never raised his head;
But still went on and said—"Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose, I asked him why
The Lord's prayer he had said.

"Why, sir," said he, "this morning, when
My mother went away,
She went because she said she had
No bread for us to-day.

She said to us we now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread.

"Our Father," sir, the prayer begins,
Which makes me think that he,
As we have got no father here,
Would our kind father be.

And then, you know, the prayer, sir, too,
Asks God for bread each day;
So in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with feeble feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy—
I answered with a nod—
I could not speak, but much I thought
Of that child's faith in God.

THE ORPHAN BALLAD SINGERS.

BY MISS LONDON.

O, weary, weary are our feet,
And weary, weary is our way;
Through many a long and crowded street
We've wandered mournfully to-day.
My little sister, she is pale;
She is too tender and too young
To bear the autumn's sullen gale,
And all day long the child has sung.

She was my mother's favorite child,
Who loved her for her eyes of blue,
And she is delicate and mild,
She cannot do what I can do.
She never met her father's eyes,
Although they were so like her own.
In some far distant sea he lies,
A father to his child unknown.

The first time that she lisped his name,
A little playful thing was she;
How proud we were! yet that night came
The tale how he had sunk at sea.
My mother never raised her head;
How strange, how white and cold she grew!
It was a broken heart that said—
Alas, our hearts are broken, too.

We have no home—we have no friends,
They said our home no more was ours;
Our cottage where the ash tree bends,
The garden we had filled with flowers;
The scolding shell our father brought,
That we might hear the sea at home;
Our bees, that in the summer wrought,
The winter's golden honey-comb.

We wandered forth 'mid wind and rain,
No shelter from the open sky;
I only wish to see again
My mother's grave, and rest and die.
Alas, it is a weary thing
To sing our ballads o'er and o'er;
The songs we used at home to sing—
Alas, we have a home no more!

MISCELLANEOUS.

From the Columbian Magazine for Dec.

THE BEAUTY OF PEACE.

BY L. MARIA CHILDS.

Power itself hath not half the might
Of gentleness. [Leigh Hunt.]
Will you pardon me, courteous reader, if
Instead of a story, I give you something
more like a sermon? If you ask why I suppose
it will not suit you as well, I may an-
swer playfully in the language of old Dr.
Mayhew of Boston, who sometimes indulged
in a vein of pleasantness not usual with clergy-
men in his Puritanic times. Being asked
what was the reason that the Council of Bish-
ops voted the Song of Solomon into the Bi-

ble and the Wisdom of Solomon out, he re-
plied, "Indeed I cannot tell; except that
mankind have always preferred songs to wis-
dom."

Moreover, you may listen more coldly to
the advocacy of peace principles than to
other wise words; because few men profess-
ing to believe the Christian religion venture
to deny their truth, while at the same time all
agree in giving them a sort of moonlight rep-
utation, a will o' the wisp foundation, as
beautiful but impracticable theories. But
I cannot help feeling a strong hope, amount-
ing to faith, that the world will be at last re-
deemed from the frightful vortex of sin and
misery, into which it has been drawn by the
prevailing Law of Force. And surely it is a
mission worth living for, if I can give the
least aid in convincing mankind that the
Christian doctrine of overcoming evil with
good is not merely a beautiful sentiment, as
becoming to the religious soul as are pearls
to the maiden's bosom, but that it is really
the highest reason, the bravest manliness, the
most comprehensive philosophy, the wisest
political economy.

The amount of proof that it is so, seems
abundant enough to warrant the belief that a
practical adoption of peace principles would
be always safe, even with the most savage
men, and under the most desperate circum-
stances, provided there was a chance to have
it distinctly understood that such a course
was not based on cowardice, but on princi-
ple.

When Capt. Back went to the Polar Re-
gions, in search of his friend Capt. Ross, he
fell in with a band of Esquimaux, who had
never seen a white man. The chief raised
his spear to hurl it at the stranger's head; but
when Capt. Back approached calmly and un-
armed, the spear dropped, and the rude sav-
age gladly welcomed the brother man, who
had trusted in him. Had Capt. Back adopt-
ed the usual maxim, that it is necessary to
carry arms in such emergencies, he would
probably have occasioned his own death, and
that of his companions.

Raymond, in his Travels, says: "The as-
sassin has been my guide in the defiles of It-
aly, the smuggler of the Pyrenees has receiv-
ed me with a welcome in his secret paths.—
Armed, I should have been the enemy of
both; unarmed, they have alike respected me.
In such expectation, I have long since laid
aside all menacing apparatus whatever.—
Arms may indeed be employed against wild
beasts; but men should never forget that they
are no defence against the traitor. They
may irritate the wicked and intimidate the
simple. The man of peace has a much more
sacred defence—his character."

Perhaps the severest test to which the
peace principles were ever put, was in Ire-
land, during the memorable rebellion of 1798.
During that terrible conflict, the Irish Quak-
ers were continually between two fires.—
The Protestant party viewed them with sus-
picion and dislike, because they refused to
fight, or to pay military taxes; and the fierce
multitude of insurgents deemed it sufficient
cause of death, that they would neither pro-
fess belief in the Catholic religion, nor help
them to fight for Irish freedom. Victory al-
ternated between the two contending parties,
and as usual in civil war, the victors made
almost indiscriminate havoc of those who did
not march under their banners. It was a
perilous time for all men; but the Quakers
alone were liable to a raking fire from both
sides. Foreseeing calamity, they had, nearly
two years before the war broke out, pub-
licly destroyed all their guns, and other weap-
ons used for game. But this pledge of pa-
cific intentions was not sufficient to satisfy
the government, which required warlike as-
sistance at their hands. Threats and insults
were heaped upon them from all quarters; but
they steadfastly adhered to their resolution
of doing good to both parties and to harm nei-
ther. Their houses were filled with widows
and orphans, with the sick, the wounded, and
the dying, belonging both to the loyalists and
the rebels. Sometimes, when the Catholic
insurgents were victorious, they would be
greatly enraged to find Quaker houses filled
with Protestant families. They would point
their pistols, and threaten death, if their en-
emies were not immediately turned into the
street to be massacred. But the pistol drop-
ped, when the Christian mildly replied,
"Friend, do what thou wilt, I will not harm
thee, or any other human being." Not even
amid the savage fierceness of civil war, could
men fire at one who spoke such words as
those. They saw that this was not cowardice,
but bravery much higher than their own.

On one occasion, an insurgent threatened
to burn down a Quaker house, unless the own-
er expelled the Protestant women and chil-
dren, who had taken refuge there. "I cannot
help it," replied the Friend: "So long as I
have a house, I will keep it open to succor
the helpless and the distressed, whether they
belong to thy ranks, or those of thine en-
emies. If my house is burned, I must be
turned out with them, and share their affliction."
The fighter turned away, and did the Chris-
tian no harm.

The Protestant party seized the Quaker
schoolmaster of Ballitore, saying they could
see no reason why he should stay at home in
quiet, while they were obliged to fight to de-
fend his property. "Friends, I have no man
to fight for me," replied the schoolmaster.
But they dragged him along, swearing, that
he would stand in front of the army, and if
he would not fight he should at least stop a
bullet. His house and school house were
filled with women and children, who had tak-
en refuge there; for it was an instructive
fact, throughout this bloody contest, that the
houses of men of peace were the only places of
safety. Some of the women followed the sol-
diers, begging them not to take away their
friend and protector; a man who expended
more for the sick and the starving, than oth-
ers did for arms and ammunition. The school-
master said, "Do not be distressed, my
friends. I forgive those neighbors for what
they do, they do in ignorance of my prin-
ciples and feelings. They may take my life,
but they cannot force me to do injury to one of
my fellow creatures." As the Catholics had
done, so did the Protestants; they went away,
and left the man of peace safe in his divine
armor.

The flames of bigotry were of course fan-

ed by civil war. On one occasion, the in-
surgents seized a wealthy old Quaker, in very
feeble health, and threatened to shoot him
if he did not go with them to a Catholic
priest, to be christened. They had not led
him far, before he sank down from extreme
weakness. "What do you say to our propo-
sition?" asked one of the soldiers handling
his gun significantly. The old man quietly
replied, "If thou art permitted to take my
life, I hope our Heavenly Father will forgive
thee." The insurgents talked apart for a
few moments, and then went away, restrain-
ed by a power they did not understand.

Deeds of kindness added strength to the
influence of gentle words. The officers and
soldiers of both parties had some dying broth-
ers tended by the Quaker or some starving
mother who had been fed, or some desolate
little one that had been cherished. Which-
ever party marched into a village victorious
the cry was, "Spare the Quakers." They
have done good to all and harm to none.—
While flames were raging, and blood flowing
in every direction, the honest peace-makers
stood unharmed.

It is a circumstance worthy to be recorded,
that during the fierce and terrible struggle,
even in counties where the Quakers were
most numerous, but one of their society fell
a sacrifice. That one was a young man, who
being afraid to trust to peace principles, put
on a military uniform and went to the garri-
son for protection. The garri-son was taken
by the insurgents and he was killed. "His
dress and arms spoke the language of hos-
tility," says the historian, "and therefore they
invited it."

During that troubled period, no armed citi-
zen could travel without peril of his life; but
the Quakers regularly attended their Monthly
and Quarterly meetings, going miles a-
cross the country, often through an armed
and furious multitude, and sometimes obliged
to stop and remove corpses from their path.—
The Catholics, angry at Protestant meetings
being thus openly held, but unwilling to
harm the Quakers, advised them to avoid the
public road, and go by private ways. But
they, in their quiet, innocent way, answered
that they did not feel clear, it would be right
for them to go by any other path than the
usual high road. And by the high road they
went unmolested; even their young women,
unattended by protectors, passed without in-
sult.

Glorious to the nation that first ventures to
set an example at once so gentle and so brave!
And our wars—are they brave or beautiful,
even if judged of according to the maxims of
the world? The secrets of our cowardly en-
croachments on Mexico, and our Indian wars
could secure a unanimous verdict in the nega-
tive, could they ever be even half revealed
to posterity.

A few years ago, I met an elderly man in
the Hartford stage, whose conversation led
me to reflect on the baseness and iniquity of
often concealed behind the apparent glory of
war. The thumb of his right hand hung
down, as if suspended by a piece of thread;
and some of the passengers inquired the cause.
"A Malay woman cut the muscle with her
saber," was the reply.

"A Malay woman!" they exclaimed.—
"How came you fighting with a woman?"
"I did not know she was a woman; for they
all dress alike there," said he. "I was on
board the U. S. ship Potomac, when it was
sent out to chastise the Malays for murdering
the crew of a Salem vessel. We attacked
one of their forts, and killed some two
hundred or more. Many of them were women;
and I can tell you the Malay women are as
good fighters as the men."

After answering several questions concern-
ing the conflict, he was silent for a moment,
and then added with a sigh, "Ah, that was
bad business. I do not like to remember it.
I wish I never had had anything to do with
it. I have been a seaman from my youth,
and I know the Malays well. They are a
brave and honest people. Deal fairly with
them, and they will treat you well, and may
be trusted with untold gold. The Americans
were to blame in that business. The truth is
Christian nations are generally to blame in
the outset, in all their difficulties with less
civilized people. A Salem ship went to Ma-
lacca to trade for pepper. They agreed to give
the natives a stated compensation, when a
certain number of measures full of pepper
were delivered. Men, women, and children
were busy picking pepper, and bringing it on
board. The captain proposed that the sailors
should go ashore and help them; and the na-
tives consented, with the most confiding good
nature. The sailors were instructed to pick
till evening, and then leave the baskets full
of pepper among the bushes, with the un-
derstanding that they were to be brought
on board by the natives in the morning.—
They did so without exciting any suspicion
of treachery. But in the night the baskets
were all conveyed on board, and the vessel
sailed away, leaving the Malays unpaid for
their valuable cargo. This, of course, excited
great indignation, and they made loud com-
plaints to the commander of the next Ameri-
can vessel that arrived on their coast. In an-
swer to a demand of redress, from the gov-
ernment, they were assured that the case
should be represented, and the wrong repair-
ed. But 'Yankee cuteness' in cheating a few
savages was not sufficiently uncommon to
make any great stir, and the affair was soon
forgotten. Some time after, another captain
of a Salem ship played a similar trick, and
carried off a still larger quantity of stolen pep-
per. The Malays, exasperated beyond mea-
sure, resorted to Lynch law, and murdered an
American crew that landed there about the
same time. The United States Ship Potomac
was sent out to punish them for this outrage,
and, as I told you, we killed some two
hundred men and women. I sometimes think
that our retaliation was not more rational or
more like Christians, than theirs."

"Will you please," said I, to tell me what
sort of savages would be like Christians?"
He hesitated, and said it was a hard ques-
tion to answer. "I never felt pleasantly about
that affair," continued he. "I would not have
killed her, if I had known she was a woman." I
asked why he felt any more regret about
killing a woman than a man. "I hardly know
why, myself," answered he. "I don't suppose
I should, if it were a common thing for

women to fight. But we are accustomed to
think of them as not defending themselves,
and there is something in every human heart
that makes a man unwilling to fight those who
do not fight in return. It seems mean and
dastardly, and a man cannot work himself up
to it." "Then if one nation would not fight,
another could not," said I.

"What if a nation, instead of an individu-
al, should make such an appeal to the manly
feeling, which you say is inherent in the
heart?" "I believe other nations
would be ashamed to attack her," he replied.
"It would take away all the glory and ex-
citement of war, and the hardest soldier would
shrink from it, as from cold-blooded murder."
"Such a peace establishment would be at
once cheap and beautiful, rejoined I; and so
we parted.

THE CLOCK AT STRASBURG.

Henry C. Wright, in one of his letters
from Europe, thus describes the wonderful
clock of the Strasburg Cathedral:

"I am now sitting in a chair facing the
gigantic clock—from the bottom to the top
not less than 100 feet, and about 30 feet wide
and 15 deep. Around me are many strangers,
waiting to see the working of this clock when
it strikes the hours of noon. Every eye is
upon the clock. It now wants 5 minutes of
12. The clock has struck, and the people
are gone, except a few whom the sexton, or
head man with a wand and sword, is con-
ducting around the building. The clock struck
in this way: The dial is some 20 feet from
the floor, on each side of which is a cherub,
or little boy with a mallet, and over the dial
is a small bell. The cherub on the left strikes
the first quarter, that on the right the second
quarter. Some 50 feet over the dial, in a
large niche, is a huge figure of Time, a bell
in his left, a scythe in his right hand. In
front, stands a figure of a young man with a
mallet, who strikes the third quarter, on the
bell in the hand of Time, and then turns and
glides, with a slow step, round behind Time,
and as he does so, on the other hand of Time,
out comes an old man with a mallet, and
places himself in front of him. As the hour
of 12 comes, the old man raises his mallet,
and deliberately strikes 12 times on the bell,
that echoes round the building, and is heard
all around the region of the church. Then
the old man glides slowly behind Father
Time, and the young man comes out ready
to perform his part, as the time comes round
again. Soon as the old man has struck 12
and disappeared, another set of machinery is
put in motion, some 20 feet higher still. It
is thus: There is a high cross, with an image
of Christ on it. The instant 12 has struck,
one of the Apostles walks out from behind,
comes in front, turns facing the cross, bows,
and walks round to his place. As he does
so, another comes out in front, turns, bows,
and passes in. So twelve Apostles, figures as
large as life, walk round, bow, and pass on.
As the last appears, an enormous Cock, perch-
ed on the pinnacle of the clock, slowly flaps
its wings, stretches forth its neck, and crows
three times, so loud as to be heard outside
the church to some distance, and so naturally
as to be mistaken for a real cock. Then all
is silent as death. No wonder this clock is
the admiration of Europe. It was made in
1517, and has performed these mechanical
wonders ever since, except about fifty years,
when it stood out of repair."

Evidences of Feeling.—Oh! how I detest
your sentimental people, who pretend to be
full of feelings; who will cry over a worm, yet
treat real misfortune with neglect. There is
your fine lady that I have seen in a dining-
room, and when, by accident, an ear-wig has
come out of a peach, after having been half
killed in opening it, she would exclaim, 'Oh
poor thing! you have broken its back; do
spare it! I can't bear to see even an insect
suffer. Oh! there, my lord, how you hurt it;
stop! let me open the window and put it out.'
And then the husband draws out, 'My wife
is quite remarkable for her sensibility; I mar-
ried her purely for that.' And the wife cries,
'Oh! now, my lord, you are too good to say
that; if I had not had a grain of feeling I
should have learnt it from you.' And so
they go on, praising each other; and, perhaps,
the next morning, when she is getting into
her carriage, a poor woman with a child at
her breast, and so starved that she has not a
drop of milk, begs charity of her, and she
throws up the glass, and tells the footman a-
nother time not to let these disgusting peo-
ple stand at the door.—[Lady Hester Stan-
hope's Memoirs.

AFFECTION OF ELEPHANTS.

I have seen many strong instances of the
attachment of brutes to man, but I do not
think I ever saw that feeling so strongly
manifested as by a very young elephant that
was brought to this country. Never was
parent more fondly caressed by a child than
was the keeper of this affectionate creature
by his charge. If he absented himself even
for a moment, the little elephant became rest-
less, and if the absence was continued for a
few moments its distress was quite painful
to the spectator. After trying the different
fastenings of its prison with its as yet weak
proboscis, it would give vent to the most la-
mentable piping, which only ceased when
its friend and protector reappeared; and when
he would run to him, passing its infant
trunk round his neck, his arm, his body, and
lay its head upon his bosom. The poor man
had a very weary time of it. He was a close
prisoner; nor was he released at night even,
for he was obliged to sleep by the side of his
nursling, which would have pined and died
if left by itself.—[Colburn's Magazine.

GENUINE ELOQUENCE.

One man, whom I
saw sitting on the ground, leaning his back
against the wall, attracted my attention by a
degree of squalor in his appearance, which I
had rarely observed even in Ireland. His
clothes were ragged even to decency—a
very common circumstance, however, with
males—and his face was pale and sickly.—
He did not address me, and I passed by; but,
having gone a few paces, my heart smote me
and I turned back. "If you are in want,"
said I, with some degree of peevishness, "why
do you not beg?" "Sure it is begging I

am," was the reply. "You did not utter a
word." "No! is it joking you are with me,
Sir!—Look there!" holding up the tattered
remnant of what had once been a coat; "Do
you see how the skin is speaking through
the holes of my trousers? and the bones cry-
ing out through my skin! Look at my sunk-
en cheeks, and the famine that's staring in
my eyes! Man alive! isn't it begging I am,
with a hundred tongues!"—[Leigh Ritchie's
Ireland.

POVERTY A BLESSING.—Rev. Mr. —, having been on a visit to one of his poor Scotch parishioners, who was taken ill, and being about to take his leave, held out his hand to the object of his visit, who pressed it affectionately, at the same time thanking his pastor for his kind solicitude about his soul's welfare, and in conclusion said, "God grant ye, sir, great abundance of poverty here, and a double portion o' t' through a' eternity." "What!" said the astonished clergyman, "do you wish me to become poor?" "Wi' a' my heart, sir," answered the old man seriously; "ye ken a hundred times, an' mair, hae ye tauld me that poverty was a blessing; an' I'm sure there's nae I could wish to see better blessed than yourself." A solemn pause ensued. At length the minister said, with an air of touching humility, which showed he felt the full force of the cutting reproof—"Well, James, I never thought seriously on that point till this moment; poverty cannot be a blessing, it is at best a misfortune."—[Boston Investigator.

A FRAGMENT.

I saw a pale mourner, bending over the tomb, and his tears fell fast and often. As he raised his humble eyes to Heaven, he cried:

"My brother! O, my brother!"

A sage passed that way and said: "For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love whilst living, but whose inestimable worth I now feel."

"What wouldst thou do if he were restored to thee?"

The mourner replied, "that he would never offend him by an unkind word, but would take every occasion to show his friendship if he could but come back to his fond embrace. "Then waste not thy time in useless grief," said the sage; "but if thou hast friends go and cherish the living, remembering that they will soon be dead also."

What a lesson may be learned from this.

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